THE UNITED CHURCH

DECEMBER 1, 1957

OBSERVER

"no color bar here"

see page 8

PACIFIC SCHOOL

H. Steed

ANGOLA SCHOOLMA'AM ALBERTA SATANOLA

100 Years in Rural Ontario
by E. L. Homewood

What Happened to the Hungarians?
by Wayne Kines

Letters

Moderate Drinking

Dear Sir: . . . I was amazed and delighted to learn how deeply and thoroughly the church has probed the problem of the use of beverage alcohol by church members. Its programme of temperance education, assistance to alcoholics, encouragement of A.A.'s, hostility to the liquor trade, its attempted solutions in nationalization and voluntary total abstinence. And these have all had good results, I know. . .

Smiths Falls, Ont. Mrs. Stella Schaefer.

Dear Sir: Re your article of the 15th October, "The Church and Moderate Drinkers."

Congratulations to our United Church for settling this old vexed question. If there are still any total abstainers (or prohibitionists) left, suggest they gang up with the Moslems, Hindus, or other of that ilk (or the "sects").

May we not hope that our foreign missionaries will be able to convert these ignorant, misguided heathen, who think it is their duty to abstain and who look down their noses at Christianity. After conversion they will realize that it is not a duty to abstain, but a glorious Christian privilege, which they can claim (or forego) as occasion requires.

Wiarton, Ont. W. G. Cheshire.

Dear Sir: I was interested in an article, published in your valued periodical, concerning the privilege of church members of using non-intoxicating liquors. . . When I was young, my father used to come home drunk sometimes, but it never influenced me to follow his example, so it did not mar my later life, and now I am nearing my 84th birthday.

I would suggest that you publish your article again, and in order to elucidate, and confirm your opinion, point your readers to a verse in the Bible, viz: Romans 14: 21. Do not quote the passage, but be sure to tell your readers to read it carefully themselves.

Toronto. G. H. W.

Dear Sir: . . . Advocates of total abstinence would not, I am sure, wish moderate drinkers to be maligned or expelled from the Church. However, we expect our Church to take a clear-cut stand re such problems as drink. Either a practice or condition is good or bad, right or wrong. We have seen, heard and undoubtedly experienced indirectly some of the many evils from the use of beverage alcohol. What are its good points? . . .

Palmerston, Ont. Robert S. Cherry.

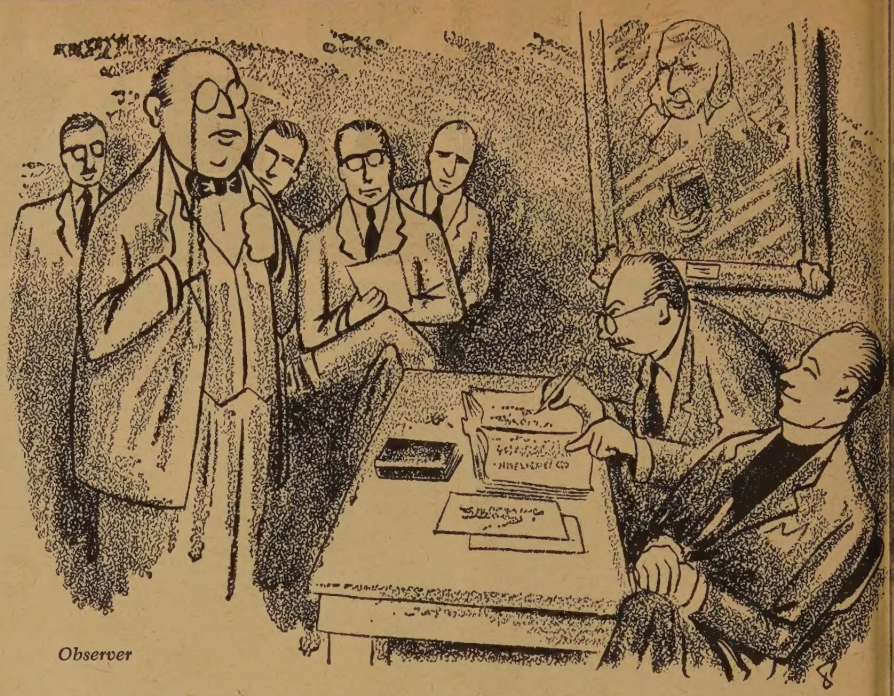
Dear Sir: . . . It has always been, and is yet, my opinion that the moderate drinker does much more harm in influencing young people to start drinking than any alcoholic . . .

. . . May God guide the United Church and the Commission to the right answers . . .

Mt. Elgin, Ont. L. Jolliffe.

Newfoundland Loans

Dear Sir: I was a little startled by the description I found in your current issue of the status of the industries assisted financially by the Government of Newfoundland. According to your correspondent these industries are in a state of collapse. . .



Observer

". . . and some of the Elders HEAR the evening services are not well attended!"

Of the forty-eight companies that we have assisted financially, five have closed their doors, one of them permanently. In the meanwhile they have collectively paid out in wages and the like, since we made the loans, almost three times as much money as the total of the loans. Newfoundland has benefitted enormously from the granting of these loans.

St. John's. Premier J. R. Smallwood.

Editor: We welcome Premier Smallwood's assurances. Writer Homewood's findings were from the latest available Auditor General's report on public accounts, which show that 17 of 20 companies assisted by the government with loans of over $14 million have not met their payments of interest or principal.

"Observer" in Politics

Dear Sir: . . . The editorial "Focus on Ottawa" was very unfair to level sarcasm at Finance Minister Fleming, a good friend of "The Observer." It is not up to "The Observer" to start a publicity campaign for Walter Harris or "Mike" Pearson. The "writer," if he is a Minister, should get down on his knees and ask forgiveness for being so low, mean, stupid, bigoted and sarcastic. Under the circumstances I feel that "The Observer" should apologize to its readers and promise definitely there will be no repetition of such political articles.

We stand "UNITED" and why bring dissension among our members.

Rose Valley, Sask. J. B. Lorimer.

Dear Sir: . . . It is told of the late Dwight L. Moody, whose outstanding work in Chicago slums around the beginning of the century involved him in many efforts to defeat corrupt politicians, that in canvassing one of his adherents he received the reply, "My citizenship is in heaven." Mr. Moody urged him to have it transferred to Chicago in time for the election. Do members of the United Church wish their Church paper to be silent and dumb in t face of issues that bear on the moral a spiritual elements in our laws? . . .

Toronto. "Toronto Layma

Padre's Lessons

Dear Sir: Many thanks for your Co Story, Canadian Padre In Germany. Yo choice of Padre Nunn, sore feet and all, typify the work of our padres was a hap one. His is a devoted and much bless ministry. May I, however, point out o mistake in an otherwise excellent artic that might lead to some misunderstandi It says that the United Church programm is being used in the Armed Forces Sund School. This is only partly true. The pr gramme used is "The Armed Forces Chur School Lessons (P)." It is chosen from t Church School material used in the maj denominations by a committee of Christi Education leaders, representative of tho churches. This is just one of the areas whe we work under the co-operative guidan of our respective communions. May I a that the major proportion of the chap offerings mentioned in the article are divid among the mission funds of the vario churches in proportion to the representati of those churches in the Services, wh Sunday School mission givings go to different denomination each year in rotatio

Thanks for an excellent article.

Ottawa. Lt.-Col. M. J. D. Carson, Deputy Director of Chaplain Services (Canadian Army.

St. Paul Up To Date, Too

Dear Sir: Thanks for the article by t Rev. R. B. Craig on the place of marri women. The case is eloquently put a even perhaps argues in favour of a celiba ministry . . .

St. Paul's views on women were up date nineteen centuries ago.

Dartmouth, N.S. J. T. N. Atkinson, P.En

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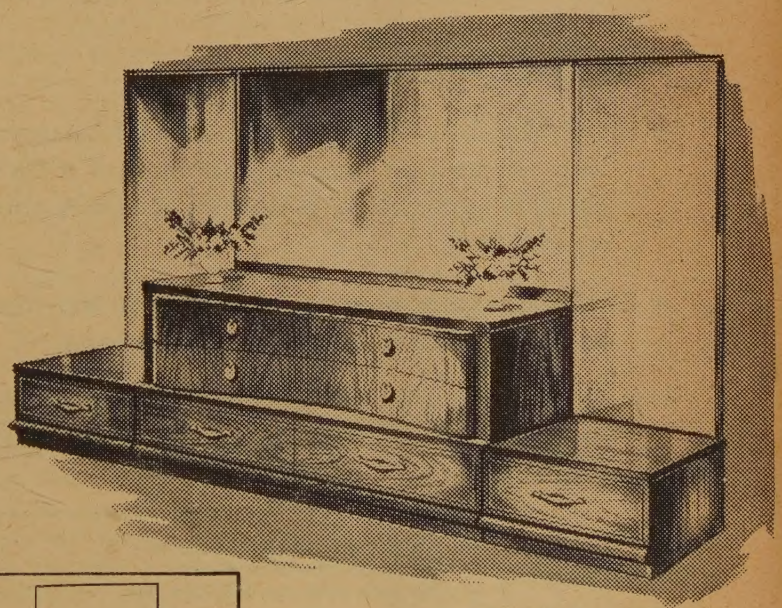

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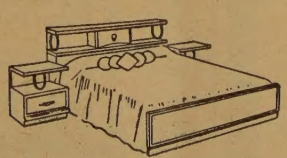

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Devotions By PETER GORDON WHITE

Good Friday's Question on Christmas Eve

ON the day he died, Jesus heard Pilate say, "What shall I do with Jesus who is called Christ?"

On the night Jesus was born, Joseph wondered the same thing. What would he do with the unborn but already named and consecrated child in Mary's womb?

From beginning to end, the question seems to have been, "What shall I do with Jesus who is called Christ?"

So let's ask it at the beginning. Let's put the question to ourselves before the cultic rites that have encrusted Christmas completely swamp us. In this season, often more holly than holy, what will *you* do with Jesus who is called Christ?

You can keep him as a case of retarded development. That's one thing you can do. You can see that he never grows up. You can keep him—in your mind—as the baby Jesus, the sweet little baby Jesus. Some people try that with their own children. With gentle acts and loving words they resist the object of their adoration becoming the subject of a very demanding personal relationship.

But our children grow up, just as this child of Mary and Joseph grew up. The child in the manger grew up and left home. He said things and did things that got him into trouble with people who had a drastic way of handling this kind of trouble.

That's another thing you can do with Jesus. You can say: "Go away and don't bother me!" The home town folk who heard him preach said just that, and threw him out of their synagogue.

But not many of us want to be counted with that crowd. We'd rather be among those who sense in Jesus someone who can help with life's problems, and we are not too proud to accept his help. There were once ten lepers who did just that, and were cured. One of them returned with gratitude.

The question would be simpler if we could cut it off short. "What shall we do with Jesus?" Why, we can locate him in time, date his birth by Cæsar Augustus and his death by Pontius Pilate, and bury h with the rest of Roman history. T thousand years is a mighty long time remember the short life history of a m called Jesus. But if this man called Je is the Christ of God, to whom a thousa years is as a watch in the night, what the What shall we do with Jesus *called Chri*

Perhaps, by the mercy of God, we sh receive Jesus Christ as the gift of rec ciliation this Christmas. That which cannot buy, cannot win, cannot meri redemption and righteousness—are offe to us in Jesus who is called the Christ. is grace and truth incarnate. He offers a true understanding of ourselves, neighbour, and our God. He offers grace that enables us to accept new tru

The apostle Paul never knew a Christm celebration such as we shall have this ye The date December 25 was not agreed up until some 300 years after his time. was not made much of for almost thousand years after that. But Paul m have a helpful word about Christmas those of us who are concerned about personal answer to the pressing questi "What shall I do with Jesus who is call Christ?"

Paul says, "God was in Christ reconcili the world to himself, not counting th trespasses against them, and entrust to us the message of reconciliation. We beseech you on behalf of Christ, reconciled to God. . . Behold, now is t acceptable time; behold, now is the d of salvation."

Knowledge of the Glory

IN this was manifested the love of G toward us, because that God sent only-begotten son into the world, that might live through him.

For God, who commanded the light shine out of darkness, hath shined in o hearts, to give the light of the knowled of the glory of God in the face of Jes Christ.

Read Your Bible

RICHARD G. MOULTON said, "Wh ever other uses we may wish to ma of the Bible, our first and paramount du is to read it." Here are your home da devotional readings to complete the ye 1957:

Dec. 1. A Fearless Friend... Philippians 2: 25-
That I May Gain Christ. Philippians 3; 2: 25-29; 4: 18.
Dec. 2. Paul's Passion..... Philippians 3: 7-
Dec. 3. The High Calling..... Philippians 3: 12-
Dec. 4. Heavenly Citizenship Philippians 3: 17-
Dec. 5. The Christian's Testimony 2 Tim. 1: 7-
Dec. 6. Prayer for Spiritual Knowledge ..... Colossians 1: 9-
Dec. 7. Pertaining to Godliness....2 Peter 1: 3-
Dec. 8. Trust in God..... Psalm 5:
Christian Joy. Philippians 4.
Dec. 9. Rejoice Always..... Philippians 4:
Dec. 10. A Healthy Mind..... Philippians 4: 8
Dec. 11. Christian Contentment ..... Philippians 4: 10-
Dec. 12. Living for Christ..... Acts 20: 18-
Dec. 13. Joy Because of God's Goodness ..... Psalm 40:
Dec. 14. Joy Through Christ..... John 15: 10-

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THE UNITED CHURCH
OBSERVER

DECEMBER 1, 1957

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Gore Park, Hamilton, Ont.

IN THE NEXT ISSUE

Christmas in Canada
By E. L. HOMEWOOD

Five O'clock on Christmas Morning
By MAURICE PLATTS

Observations

WITH THE MODERATOR at the controls of a big power-shovel, and the Executive of General Council standing about ready to offer advice, the sod for the new headquarters building was turned November 12th.

* * * * *

● AN APPROPRIATE NAME is needed for the new United Church of Canada headquarters building, and the Executive of General Council has requested that the members of the church be invited to make submissions. Such suggestions should be sent to Dr. E. E. Long, Secretary of the General Council, by mid-January. The sub-executive has been empowered to make a choice.

* * * * *

● THE FIRST MODERATOR of The United Church of Canada, the Very Rev. Dr. George C. Pidgeon, one of the great architects of Church Union, has been requested by the General Council Executive to lay the corner-stone for the new building. The event will likely take place in very early spring.

* * * * *

● WHAT HAPPENED TO THE HUNGARIANS is a question many ask, and many reply to with incredible answers. Reporter Wayne Kines found that the query took him many places to many people. The disaffected who have returned to Europe are surprisingly few compared with those who are finding their way in the new country. One of the chief complaints is that Canada closed the door last July, and didn't open it widely enough in November. Really a compliment in reverse. The feature is on page 13.

* * * * *

● DISTINGUISHED ABSTAINERS from alcoholic beverages are numerous in Canada we have long known, and for months now we have been collecting statements for a piece on the subject January 1. One well-known Canadian said simply, "I abstained when I was a boy because my mother told me it was a good idea. When I grew up I continued because I agreed."

* * * * *

● WE'VE A MIXED BAG of comment for a mixed bag of books to accompany the expert reviews in the Book Department. Here are a few suggestions for those who like to dabble where the authors specialize.

"Arctic Canada from the Air" isn't a thriller, but there must have been some thrilling flying for those who gathered the hundreds of aerial photos which, with the maps, make up more than 500 illustrations for the 500 pages. The vast northland is understood by only the few but it now preoccupies the best, and in the immediate future we will all know a lot more about it. This volume is prepared for the experts, but it's interesting to the amateur. It costs $8.00 from the Queen's Printer, Ottawa. Authors are Moira Dunbar and Wing Commander Keith R. Greenaway; the latter gained fame for his flight over the North Pole.

Eliot Ness with Oscar Fraley writes about *"The Untouchables,"* who once touched can scarcely be untouched until completed. It's the goose-fleshed tale of the tough and fearless federal men who moved into Chicago in 1929, when Al Capone reigned and everybody had his price. Ness was the leader. They smashed the empire and Capone went to prison. Better than good fiction.

Winston Churchill's volume 3 of *"The History of the English Speaking Peoples"* (McClelland and Stewart Ltd., Toronto, $6.50) came out in October under the title *"The Age of Revolution."* We have to admit it, we like Churchill best for the way he writes. May all our school-teachers take note; he starts the ninth sentence on the first page with "But . . ." His short sentences are often staccato, but he says what he means and even a child can understand.

"The Age of Revolution" spans 1688 to 1815—William of Orange to the Battle of Waterloo—and covers the historic events familiar to every Canadian who was once a school-child. Wolfe at Quebec, the American and French Revolutions, and the War of 1812 don't come out of the great Churchill's typewriter the way they emerged from the fourth book. But that's one of the fascinating things about reading Churchill, as anyone who has read his war accounts will know.

Dr. Gerald Cragg's *"Puritanism in the Period of the Great Persecution, 1660 to 1688"* stops where Churchill begins. This is the second scholarly work on the Puritans by the former Editor of *The New Outlook*, now minister of Erskine and American Church, Montreal. It is adequately reviewed by Emmanuel Principal, Kenneth Cousland, in this issue.

Editorial

Unfair to Women

WHEN a woman missionary of the United Church reaches the age of 70 and qualifies for Canada's old-age pension she gets her church pension cut by $40 per month. Although the Woman's Missionary Society makes no mention of the old-age pension the intent of Paragraph 4, Article 7 of the Retirement fund constitution is obvious. It means in effect that women missionaries are denied the old-age pension provided for all Canadians without means test.

We could imagine what a cry would go up if industry, business, government, or for that matter, the United Church pension fund for ministers did anything of this sort.

Women missionaries may retire at 65. They must retire at 68. They pay pension fund dues for 35 years of their service, and they may build up a maximum pension of $1,400. If they work more than 35 years they pay no further dues and receive no additional benefits.

We have no quarrel with this. But we do believe very strongly that there should be no deductions made at age 70. It's a bad example to the nation. It's unfair to the women workers, who are among the ablest and most sacrificing servants of the church. And in addition it's actually not fair to the government old-age pension plan.

We assume that this was introduced in order to make limited W.M.S. moneys stretch over a greater area of work. We sympathize with the W.M.S. in such problems; but this is not the way to try and solve them.

Paragraph 4, Article 7 should be removed immediately, and there should be no thought of starting to deduct $55 a month, either.

FULTON ACTS

JUSTICE MINISTER FULTON has issued instructions to prosecute E. P. Taylor's Canadian Breweries under the Combines Act. Such prosecution was recommended 30 months ago by the Restrictive Trade Practices Commission which had investigated brewery activities.

After four years of investigation the Commission found that Mr. Taylor's merger programme was monopolistic and not in the public interest. It recommended prosecution and said that Mr. Taylor should not be allowed to buy up more competitors or increase his stock interest in Western Canada Breweries, Ltd.

We don't know what happened then, but Mr. Garson failed to act. Mr. Taylor went ahead and secured control of Western breweries, and Mr. St. Laurent appointed Mr. Taylor to the Canada Council for culture.

Mr. Taylor's arrogance, plus the apparent contempt of the brewery crowd for the spirit of Canadian law in this and in their advertising programme, have become very wearisome. We assume that the courts will now proceed quietly about their business. We respect Mr. Fulton for his prompt action.

BIBLES NEEDED

THE Bible Society is a great organization which is having a tough time today coping with the tremendous demands on it. It enjoys the goodwill of all the churches but it suffers sometimes because it is not the special responsibility of any of them.

In the past two years the British and Foreign Bible Society doubled its production but still failed to produce enough. This is due in part to the growth of the Church and the spread of literacy. For example, 29 million adults learn to read each year. And wherever the Church is at work on the mission field it is educating its people. When a Christian learns to read he wants at least a portion of the Scriptures for his very own.

We assume that it seems very commonplace for THE OBSERVER to urge support of the Bible Society. But sometimes we have been so preoccupied with our own denominational work we tend to forget those on whom we rely for help when we need it. The Bible Society falls into that category. Through the years it has received strong support from Church people. Often it has been the only agency effectively drawing together the different denominations for fellowship. Right now it needs and deserves generous support.

IF THE BOUQUET FITS . . .

AN OBSERVANT—and prominent—layman took the trouble to come into the editorial office recently to make some comments about United Church ministers and the way they conduct funeral services. He is a man in the prime of his life with a large family connection, a wide circle of friends and a big business and professional acquaintance. The result: he goes to a lot of funerals.

"When one of our own ministers conducts a funeral service I attend," he said, "I am proud to be a member of the United Church. Our ministers must be getting good training in this. Their services have dignity, yet they are not cold and formal. That seems to be a fine order of service they follow. They don't go on with long harangues like some. Yet in addition to the prayers and lessons they seem to have something to say, warm and helpful. And they always seem to take advantage of the opportunity to say something about the hope of the Gospel and the greatness of the Christian faith."

We asked him about the length of such services. He said, "They usually seem to be fifteen or twenty minutes at the funeral home and only five or six at the graveside. And frequently I hear people say that they're just right, neither too long nor too short."

This man is not without criticism of United Church ministers; not without good judgment when it comes to measuring the value of their work and preaching. But that is what he has to say about funeral services. And while on the subject, he added, "You know the funeral directors on the whole seem to be a good lot. They have a real sense of what is fitting. I like the way undertakers and ministers are working together to help their people."

OBSERVER
DECEMBER 1, 1957

An Editorial Confession

ABOUT OUR INDIANS

SOMETIMES we feel that we Canadians are better at telling South Africa, Little Rock, Arkansas, Hungary, Moscow, and some others how they should run their affairs than we are at looking after our own.

Take our Indians for example!

Every time we asked critical questions in Africa about the white man's treatment of the black man we were asked the stock question, "And what did you do about your Indians?" Sometimes they would follow up, especially in Johannesburg and Cape Town, with such questions as "How many Indians in your House of Commons? In your Senate? In the high offices of your church? Have Canadian Indians the right to vote?"

It was embarrassing. One very liberal-minded leader in race affairs in Johannesburg told us that he had recently been in Canada, sat in the House of Commons, then listened to some committee discuss Indian affairs. "Sounded just like home," he said. "They were discussing the Indian with the same gravity we discuss the Bantu, and not an Indian present!" It reminded us of our United Church Indian Commission. There is not an Indian on it or not even listed as a consulting member.

The only person we heard in Africa who had a good answer was a young Baptist minister in the Belgian Congo. His name was Scott, and he had a pretty blonde wife and two nice-looking children. "When they ask me that old question," he said, "I tell them. I say we do all right by the Indians in America. Look at me, I'm one of them, and I had a good chance."

We took a good look at him for the first time and noted his straight black hair, and his features which had certain Indian characteristics. And we realize that is the only kind of answer which impresses people in parts of the world which have problems with minorities and majorities, and race tension. Talk, translated into action!

We had to admit in South Africa for example that the Canadian Indian doesn't get the vote, except in British Columbia, Manitoba, Ontario, Nova Scotia and Newfoundland Provincial elections. That he has no representation in Parliament, Commons or Senate. That although our Church has worked hard, and many missionaries have given their lives in Indian work, there has been no Indian on the executive of General Council or on any of its Boards for a long time.

British Columbia has brought honour to its own Conference by electing Dr. Peter Kelly, President, and we know he is gracing the office. Dr. Kelly is a full-blooded Haida chief and a minister.

We recall that in 1954 when other nations and other churches sent many of their nationals of many shades of colour to Evanston to the World Council of Churches we sent no Indians from our country. It must have been a surprise to delegates from India, Africa, Malaya, etc. And we see no signs that any effort will be made to recruit Indians for the next World Council.

In 1958 Canada will send a great delegation of churchmen to the World Sunday School Convention in Japan. It will have many races, but Canada won't be sending any Canadians of Indian descent unless someone takes it up and does something about it soon.

Bella Coola's Joan and Jimmy Hall
No Vote

We don't want to see things done just to make empty gestures. We wouldn't have wanted to see British Columbia elect an Indian minister as President of Conference if they hadn't had an able and worthy one as they did in Dr. Kelly. But there are able Indians who would represent us well and profit by such experience.

The national picture was well sketched by Prime Minister Diefenbaker when he was in opposition as reported in *Hansard* July 2nd, 1956:

> "I have often thought that the only way in which our 150,000 Indian people in Canada who have no representative in Parliament could receive representation would be through the appointment to the Senate of one or more of their outstanding leaders to the end that their problems will receive that consideration which only direct representation in Parliament either in the Senate or the House of Commons will permit."

We simply suggest that Mr. Diefenbaker is now in the position to do something about it, the Senate is still not full, and there are Indian leaders who would qualify.

We liked the way Mr. Pickersgill was taking hold of this part of his job before June 10th, when he said that it was our greatest moral problem "to see that the Indians have every opportunity we can give them of developing new ways of supporting themselves and living in a self-respecting manner as ordinary members of the community."

It would not be hard to criticize governments for their many past mistakes. But we have to make the confession that on the whole the government record is as good as that of the church. We hope that the immediate future will see progress made by both. Many Indians feel impatient. Other Christian peoples are critical. Canadians of good will are a bit ashamed. ●

Cover Story

No Color Bar Here

By A. C. FORREST

A LITTLE African woman crouched in the dust at the edge of the Dondi leper village. She clutched an old shawl around her naked shoulders and held her baby close. A twelve-year-old girl sat dejectedly beside her, and the baby, with the distended tummy, spindly limbs and short rusty hair of the undernourished, cried weakly as it tugged at her breasts.

"Poor little thing," commented missionary Marie Crosby, of Toronto's St. Clair Avenue United Church. "She's so hungry and there just isn't any milk there." It seemed strange to hear an African baby cry, for usually they are still, and only their big black eyes move as they stare at the white face of a foreigner.

We don't like taking pictures of people in their misery, but we wanted this one, hoping that by showing it back in Canada it might move hearts and open purses. We pointed at the camera, dumbly seeking permission. She just looked back, so sick she couldn't care less. Her distorted face showed no response. Her twisted feet moved slightly in the dust.

She was a leper. The little girl was a leper. And her baby had leprosy, too. They had found their way, as many do, from some pagan village into the Christian mission where so many Canadians of the United Church serve, in Dondi, Angola. Their once dark future is brighter now, for with Christian love and new miracle drugs their sickness will be healed.

We left her and passed a pile of soybean straw waiting to be threshed the next day. Nearby was a field of wheat grown from one original seed taken from Canada.

There were rows of little white huts where the lepers lived and behind each a tiny garden. One small building housed sewing machines where the women and girls are taught to make their clothing. Beside it a carpenter shop was used to train the men.

The little chapel was crowded tha morning for worship. We were taken t the front and joined the congregation i singing lustily from the Umbundu hym book, printed in the mission press unde the direction of former school teache Ralph Wilson.

No Fear of Leprosy

As the minister preached, we watche the leper people drinking in his words Some had no toes; others but few fingers the limbs of many were twisted badly After the service Miss Crosby took th hands of some and turned them abou showing how the disease had maimed them She seemed to have no fear.

We went through the little community accepted their smiles and heard their greet ings, and watched them cook their corn meal in little iron pots over open fires Miss Crosby patted a head here, discussed a problem somewhere else, laughed an joked with them, and told us a doze stories of what they had been like whe they first emerged from the wilderness t find help at the mission.

After ten thousands of miles of Afric and many countries with constant talk o race and colour it was a relief for us. Fo here there was no colour bar.

We drove from there a mile or so acros the mission compound, past the T.B hospital where the morning service wa just over. The missionaries explained tha we had been lucky, for our preacher, th head nurse of the T.B. hospital had bee brief, and the T.B. crowd had a long winded preacher that morning. African are fond of preaching. Their pastors ar eloquent and love to declaim.

White-clad girls were coming along th trail from service at the Lutama Church conducted by the Rev. Merrill Ferguson Superintendent of Lutama or Dondi station Dondi in addition has the central mission institutions for the whole of Angola.

Christian girls attend Dondi's Means School . . .

Photos by H. Steed

. . . non-Christian remains in pagan village

Lots of Services

Villagers were making their way back om the Portuguese Church to Bela Vista. he Rev. Ralph Collins had been holding ervice there. When we arrived back at he Chesley Ervin home for Sunday dinner, ttle white children were coming out of he Ormiston house, where Mrs. James rmiston had been holding Sunday School n English. Through the week she teaches usic to many of them. Her husband is n charge of literature distribution.

There had been a song-service outside he big 100-bed hospital for patients and taff, and the families and friends who amp outside until a patient is better. One oman had just come in after five days of abour and ineffective witch-doctor treatment. The whole village had come, too. isitors and out-patients often number up o 500. They have 45 nurses in training nd patients were sleeping in the kitchen. urse Helen Stockton, of Ayr, Ontario, as hurrying through her morning work reparing for afternoon service with the issionary families.

Dondi is a mission station, plus. It tretches for some thousands of acres in entral Angola, and is comprised of the ondi station proper, directed by the Rev. Merrill Ferguson, plus the "central institutions." The station has its church, at earby Lutamo, its co-educational school with boys' and girls' hostels, a girls' omestic school, missionary and workers' esidences. New missionaries, Keith Brown nd his family were living temporarily at utamo studying Umbundu before taking p their own station.

There are 300 villages in the area surounding Dondi, and 12 pastors at work. Much of the work is done by the teachers n week-ends and during vacation out in he villages.

In addition Dondi has "central institutions" for Angola. Means School for girls nd Currie Institute for boys are residential schools for more advanced work, and are eaching over 500 young people from ages bout 12 to 20. There is the press and a small English-language residential school for the children of missionaries.

Then there is the big Sara Hurd Scott Memorial hospital where Doctor Gilchrist nd Dr. Burgess have been working. Dr. Gilchrist now does more and more village ublic health work. A new brilliantly rained surgeon, Dr. Harland Hastings, has just come to Dondi. He was a boy in Angola with his father, a Congregational missionary from the U.S.A. When interning in an English hospital he met his wife, the daughter of a British Congregational minister.

The American and United Church Boards share in all this work and on January 1st the mission will be amalgamated. Even Miss Crosby, though Canadian, is officially under the American Board.

There is the leper village, the T.B. hospital, and the seminary superintended by Mr. and Mrs. Collins. In this the African pastors are trained. Emmanuel chapel is part of it. It has a splendid set of buildings, erected for about $25,000, the gift of Emmanuel Church, Montreal. Emmanuel people would be thrilled at the way their money was invested.

In addition there is the agricultural work of Dr. Alan Knight and his African staff, teaching in Currie institute and extension work in the villages. There are residences for the missionaries, nurses and staff, and scores of buildings connected with all the activities. Almost all buildings are of handsome red tile and pinkish brick, manufactured on the spot.

It's hard to single out what is most important in such missionary activity—evangelical, medical, educational, literature distribution, agricultural. In Angola it's all important and all co-ordinated.

Following the afternoon service with the missionaries and their children that day, we went out 20 miles or so to an African village, for the night. We dined in the fine home of an African pastor, spoke in the crowded church, slept in a hut of sun-dried brick, and lay awake listening till late at night to the Africans singing and dancing about their village camp fires.

Pretty Cover Girl

After breakfast at the pastor's again in the morning, we got back to Dondi bearing the gift of a chicken, to have a coffee break and a square-table conference with Means School Principal, Amy Schauffler of Kew Beach Church, Toronto, and some of her staff.

And there we met our cover girl, 21-year-old geography, arithmetic and sewing teacher, Alberta Eiube Satanola, who is much prettier than the camera indicates.

Alberta's husband teaches in Currie Institute and after her baby came last year she switched from the academic side of the school to the domestic department. Four of the married teachers had to take ten days off during the term to have babies. Alberta's baby became a regular visitor to the Principal's office where she was often left while her young mother taught. This year Alberta is the bread-winner while her husband takes the year off for further study.

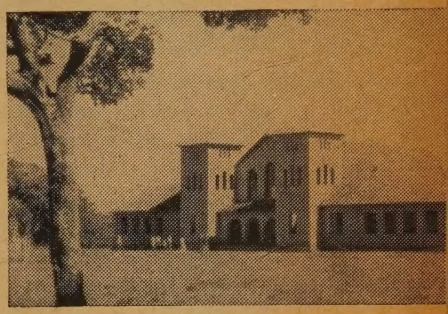
Working Mothers

The basketry teacher in Means school works only part time for she has eight children. Although most of the teachers are married, many to men teachers or nurses in the hospital (the majority of nurses are men in Africa), some remain single, a new sign of advancing status of women in Africa.

One of the great tasks of the missionary has been to teach the African woman that she is important. Families still seem less interested in sending their girl children to

(*Continued on page* 18)

Mothers enrol for literacy classes . . .



. . . and Dondi's Currie Institute for boys . .

. . . educated this quartette . . .

. . . while these lads graduated from pagan circumcision camps.

It's Old Home Wee

Traffic jam at Hazzard's Corners . . .

. . . as hundreds come to old home church

IT was nine o'clock on Saturday night. Under the glare o an uncovered light bulb outside the freshly painted church the finishing touches were put on a special signboard . . "Let us take off our hats to the past and our coats to th future."

Inside, the visitor-strengthened choir went through a las minute rehearsal of special anthems and solos. Across the stree in the well-kept Orange Hall, women of the community proudl arranged family heirlooms and antiques they had gathered fro living rooms, attics and storage sheds.

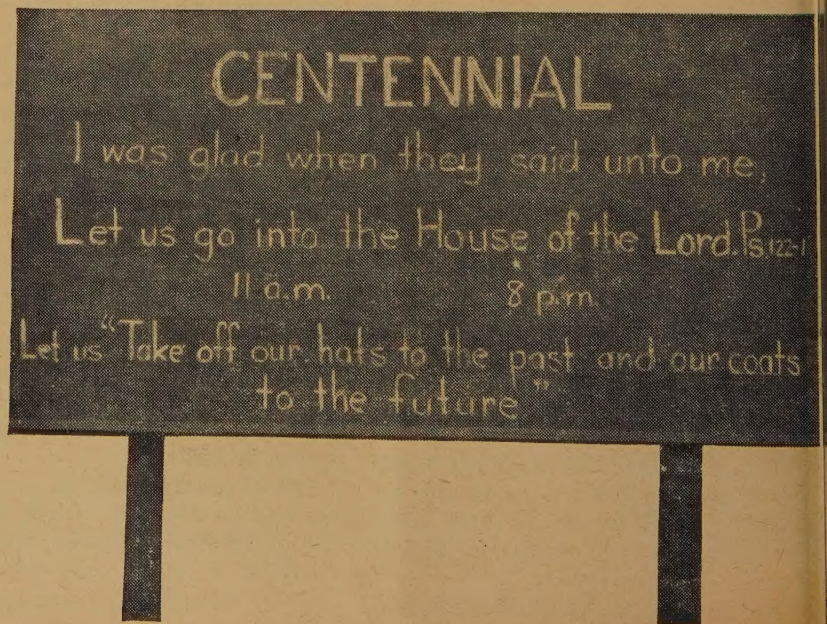
The stage was set for the centennial of the former Wesleya Methodist Church at Hazzard's Corners, a quiet little communit in Ontario's Hastings County.

Before eleven o'clock the next morning, 82 cars were packe bumper-to-bumper along the wet gravel road and around th weather-beaten drive-shed. The previous Sunday there had onl been about a dozen cars there, and less than 35 worshippers ha filed into the front pews of the church.

But this was an historic day, and relatives and friends wer there from all over Ontario to help the 13 families at Hazzard' mark the 100th anniversary of their church. It was "old hom week" in the country, and former residents had come fro Cornwall, Toronto, Belleville, Oshawa, Trenton, Teeswater, an a dozen other places.

More than 250 of them crowded into the little white fram church for the morning service. They listened to forme ministers, some of whom had been there when these people wer youngsters in the Sunday School. They met Miss Carrie Hazzard one of the few remaining descendents of the pioneers afte whom the community and church were named.

100 YEARS


CENTENNIAL
I was glad when they said unto me,
Let us go into the House of the Lord. Ps 122-1
11 a.m.
8 p.m.
Let us "Take off our hats to the past and our coats to the future"

A Photostory

by E. L. HOMEWOOD

When a Country Church Celebrates Centennial

It was in 1846 that Joseph Hazzard sold an acre of land to the Wesleyan Methodist Church. There was already on the property a log school-house in which worship services were being held. Inscriptions on grave-markers in the neat cemetery indicate that it was established by 1845. But it wasn't until 1857 that the first service, a funeral, was held in the unfinished church. It took two more years before it was ready for dedication.

"My grandfather had a permanent pew here for many years, and one of my forefathers was class leader for 40 years," Miss Hazzard told the centennial congregation. She is now a Methodist evangelist, with headquarters in Trenton, N.J., and doesn't get back to the Corners very often. "But I'm thankful for this memorial chapel," she said, "and I pray that Hazzard's Church will put arms around the world in her ministry."

And Hazzard's has made some contribution to the church outside the community, sending two men into the ministry. One of them, the Rev. John Glover, was on hand for the anniversary services.

The centennial of Hazzard's United Church, like all rural anniversaries, went beyond the worship services. It was a full half-hour after the close of the service before the first car backed out of the parking lot. Worshippers were reluctant to leave the homey atmosphere of the church. Almost forgotten acquaintances and friendships were renewed as the people milled around the scarred doors bright with new paint.

"It's good to see you" . . . "you don't look any older" . . . "remember when" . . . These were often heard phrases as little groups of people laughed and chatted.

Memories were revived, too, by the 200-odd relics displayed in the Pioneer Days exhibition. Allen Ketcheson brought a spinning wheel used many years ago by his family. George and Will Glover sent candle moulds used by their grandparents. The Moorcroft family showed a shotgun and powder horns used by their ancestors. George Ketcheson had a Bible printed in 1795.

All Sunday afternoon the visitors lingered and reminisced as they viewed the antiques. Then they packed the church in the evening for more special singing and preaching. It was a new sermon and the hymns were different, but the service was practically a repeat of the morning worship. Greetings and memories flooded the place.

And again they lingered, laughed and talked outside after the service. The slight drizzle that fell couldn't dispel the friendliness of "old home week" at Hazzard's.

The only feature this anniversary lacked, which is commonplace in most rural celebrations, was a fowl supper. But because there are so few left to carry on the church, and because most of the visitors drove many miles to be there, they settled for a Monday luncheon of sandwiches, cookies and cake. Not many visitors were able to stay over for it, but those who did enjoyed the locally-made cheese served as an added treat.

Hazzard's Corners won't likely be the same again, at least not for a long time. There were weeks of preparation for this big event, the influx of relatives and visitors, and the renewed friendships. But most of all there was new inspiration for the 13 families who worship there.

"We're not a struggling congregation here," said E. V. C. Lewis, layman-minister of the four-point charge, "we've got the first 100 years behind us now."

(*Over*)

IN RURAL ONTARIO

They listened to former ministers . . .

. . . and visited old friends and neighbours . . .

. . . they met evangelist Carrie Hazzard, descendent of pioneer family . . .

. . . bought souvenir plates and programmes . . .

. . . saw a large collection of local antiques . . .

. . . had a farewell luncheon together . . .

. . . and left the picturesque church to be carried on by the community's 13 families ●

It's been a year since the first of 35,000 refugees arrived in Canada . . . and people are still asking . . .

Calgary H

What Happened to the Hungarians?

By WAYNE KINES

SIXTY-THREE Hungarian refugees crossed the tarmac of Montreal's Dorval airport to board a government-chartered 'plane and return to the land they had left ten months earlier. It was a bright September day, and the nine women in the group wore light Canadian-made dresses. The men carried smart new suitcases, and the nine children hugged dolls and toy cars. Some of their luggage had to be left behind to prevent overloading.

When they arrived in Canada, following Hungary's ill-fated uprising in the fall of 1956, they carried all their belongings in paper bags and tattered valises. A total of 35,717 Hungarian refugees arrived in Canada that way last year. And they are still coming. The 'plane that carried the returnees back to Europe went to Vienna to pick up other refugees with visas to enter Canada.

Just how many changed their minds after they got to Canada is difficult to learn. The Federal Government announced several months ago that 75 had applied for assistance to return to Hungary. The new Hungarian-Canadian weekly newspaper, *Magyar Elet*, established since the refugees arrived, reported 260 returnees "according to informed sources." The Communist Poland legation in Ottawa claims 800 seeking to go back, with 213 having returned by late summer.

The 63 who returned in September told the press they just couldn't get along in Canada, and that refugees were being exploited here. But Janos Hagl and 12 other well-settled refugees said their own experiences belied accusations made by the disgruntled group.

Hagl, a $1.93-an-hour welder in Montreal, said he and his wife and daughter had come in ragged dress, and carrying paper bags, as did the dissatisfied ones. Now he owns a car, has $1,300 in the bank and lives in a comfortable 5½ room flat.

He is one of 29,696 refugees who have become self-supporting since their arrival. And the income tax he's paying is helping to repay the government's cost for transportation and subsistence, estimated by some officials at less than $500 for each refugee.

But there are still over 6,000 receiving government assistance. Some are unemployed, while others have low-paying jobs that won't support their families. Forty per cent. of them are in Ontario, 22 per cent. in the prairies, about 20 per cent. in British Columbia and the balance in Quebec and the Maritimes. Only 744 are still living in immigration hostels and camps. Montreal has 200 in two hostels, while Winnipeg has 84 refugees in one. Ontario closed its last hostel, Toronto's "Good Shepherd," in August and has billeted unemployed refugees in rooming houses.

A 25-year-old heating engineer by the name of Zoltan receives $15 a week for food and $10 a week for lodgings. He had a job in a Toronto hotel, but was laid off when the tourist season ended. Over half of the refugees are about his age, and they have lived practically all their lives under a Communist regime.

"Communist propaganda at university told us that in the West many people went without work for weeks at a time," he said. "If the people took sick their doctor bills would not be paid and the state hospital would not be free. If they ran out of money they would lose their house and not be able to feed their family.

"We did not believe this was true and we laughed at such an idea, but it is true and it does happen. It will happen to more of our people this winter when they are past their year's government assistance and still not working."

Trouble Flares

Earlier this year when more like Zoltan were unemployed, trouble flared in some areas like Calgary, Edmonton and Sudbury. In Edmonton, 75 to 100 refugees, talking and singing in Hungarian, marched four abreast down 105th Ave., in a demonstration against their living conditions.

Strikes and job refusals broke out at Abbotsford, B.C., where it was charged in May that 1,600 people were in a camp of 600 capacity. Later reports countered that communist rabble-rousers were the trouble source.

And there has been some evidence that people with communist leanings have been taking advantage of refugee maladjustment. Hungarians gathering for mass at Calgary's St. Elizabeth Church on August 4th found the sidewalks placarded with signs telling them of the failure of Canadians to meet their needs and of the willingness of communism to do so.

The foothills city then had 77 refugees living in one dormitory of a third class hotel. Two of them were given prison sentences for fighting in the streets.

In Toronto, immigration officials reported that they were threatened by disgruntled refugees who charged they weren't getting adequate treatment. "The refugees have a greater expectation of public welfare than we would like," one worker commented.

For most of them it's a matter of finding

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r place in Canadian communities. Only w knew where they wanted to go when arrived. The large majority find themes where they are because that's where immigration department sent them. ause of better employment possibilities, hird of them were settled in Ontario, 25 per cent. in Quebec. British mbia got about 14 per cent., Manitoba Alberta 10 per cent. each, the Mari-s five per cent. and Saskatchewan three cent.

On the Move

ut many of the refugees were not con- where they first settled, and they have ed from job to job, and city to city. Ontario has at least half of the garian refugees.

teen-ager told a Toronto immigration ement officer he wanted to get a job re he could learn English and finish his rrupted mechanics training. He had ked in Alberta beet fields and Ontario cco harvest, and the only job he could now was pinboy in a bowling alley.

ohn Balatoni was a train despatcher in apest. He came to Windsor, Ont., in spring, and worked as a car-washer and in a fishery. He took basic English, and electronics courses, and now is ing for a job in that field.

n Goderich, Ontario, a trio of refugees d their places quickly. Steve Nemeth, architect, Paul Pucser, former Budapest yer, and Steve Zigany, a mechanical neer, pooled their knowledge and skills oduce the "Ontario Home Furnishing ds Manufacturing Co." and "Ilona and —European Dressmaking." With the of their wives they make and sell es and trays, painted dresses, Hungarian s and shawls.

Many Craftsmen

lmost half of the refugees are skilled ftsmen, compared to 25 per cent. of the adian labour force. Over eight per cent. them are doctors, scientists, nurses and other professional workers who are now adapting themselves to Canadian ways in hospitals, laboratories and other institutions.

But because of language problem, not many of them can work at the trades for some time. They often have to take low-paying jobs which will not support their families.

A linotype operator is tying newspaper bundles in a large daily newspaper plant. Sugar beet expert Josef Zwickl is sweeping floors in Ottawa offices. His wife is doing cleaning work, too, so they can educate their three sons and try to establish themselves.

Last November seventeen-year-old Ildiko Josa was Hungarian junior figure skating champion and studying in Budapest to become a doctor. Now she is an office clerk in Canada and goes to night school. There isn't much time or money for figure skating lessons.

"It is difficult, but it is good to work here where everyone is free to be honest," said a young woman textile worker. "In my factory in Hungary we intentionally stalled the machines and slowed down production, or tried anything to get even. It is a shock to realize that here you are making most of the decisions for yourself."

"The skilled immigrants accepting low-class labouring jobs while they adapt to this country are being realistic, but this makes it no less humiliating, confusing and difficult," commented Mrs. Burgitta Ball, a Hungarian-born, Canadian-trained social worker who counselled refugees in the European camps and all across Canada. "And of course every day they spend at it, more of their technical know-how is lost to Canada. It is a problem for everyone."

There is also the strange new political climate. "I worked in a munitions plant for the Nazis before I was 19," said one 34-year-old arrival. "By the time I was 23 and free to wonder what was to be my purpose in life, the Communists were ready to tell me. They soon did, and the best years of my life have been spent in building a world to someone else's plan. Now all of a sudden I must decide for myself what to live for."

Many of the refugees find the Canadian way of life difficult to understand. "We are accustomed to a well-ordered society," a Hungarian doctor said. "Here, freedom of the individual does not seem to produce the same. It is very difficult to feel a sense of security from the huge network of social and economic efforts you have here. It is hard even for your people to know what there is for them, and for us it is impossible to understand. Freedom is a frightening thing in such a complex society."

Some Don't Care

And there are still many Canadians who take a dim view of bringing in these people. The Canadian Gallup Poll reported last April that 35 per cent. of the people opposed the government's immigration policy.

They cry "Too many unemployed," "help Canadians first," "immigrants not screened enough" and "they take jobs from Canadians." They point at the Health Department statement that 10 per cent. of the refugees had TB or VD. But all these cases were treated before being released as landed immigrants.

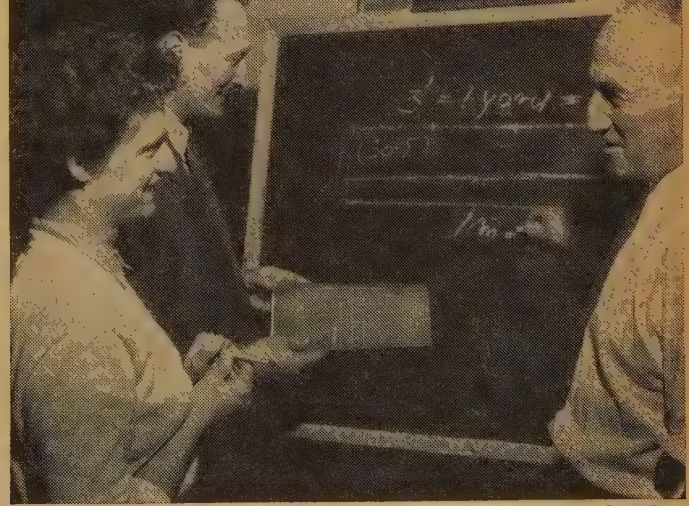
The Canadian Citizenship Branch sought to squelch rumours about high crime rates of newcomers, by releasing a well-documented report this fall. It showed that native-born Canadians have a higher criminality rate than the foreign-born, for all crimes considered together. Worst offenders of the foreign-born were Americans, Scandinavians and British. "And the large majority of the foreign-born offenders have been in Canada 15 years or longer," the report points out.

When a Halifax judge referred to the Hungarian refugees as "second class citi-

(*Continued on page 26*)

Calgary Herald

Fights broke out on Calgary streets . . .



Globe and Mail

. . . in Toronto's Church of All Nations, Mike Vegh (right) gave lessons.

Rev. J. A. Davidson

Roman Collar

Mrs. J. Shilton

Mrs. G. Carde

• Those Murky Corners

Ad Lib

By J. A. DAVIDSON

I AM toying with the idea of writing an article to which I shall give the fetching title, "Perilous Plumbing in the Parsonage, or Why Ministers Are Becoming Life-Insurance Salesmen." There seems to be a big demand these days for what can be called "the ecclesiastical horror story," and perhaps I shall be able to sell my article to a popular magazine.

The horror story about the church and the ministry has become one of the curiosities of the current journalistic scene. In a left-handed sort of way it cashes in on the current revival of interest in religion. The formula is very simple. One merely rakes about for a while in some murky ecclesiastical corner and then, with the air of an inside-dopester, tells all about it: the trick that sells is in presenting that particular corner as the whole room.

Professor Wesley Shrader, the comfortable Jeremiah of the Yale Divinity School, may not have started all this, but his article, "Why Ministers Are Breaking Down," which appeared in *Life* in August 1956, can be considered *the* classic of the genre. He is the man who gave the thing the fillip that has brought it to its present exuberance. His amazing success (which included a reprinting in *Reader's Digest*) has encouraged others to rake in the church's murky corners.

During the past couple of years or so these ecclesiastical horror stories have been appearing in popular periodicals. Last summer saw the appearance of a couple of dandies. In July *Harper's* James B. Moore explained "Why Young Ministers Are Leaving the Ministry." (As a matter of fact, Moore merely told why *he* left the ministry, and despite some head-bloody-but-unbowed sweetness he obviously has a rather large chip on his shoulder.) Then in August the wife of one of our ministers claimed in *Weekend Magazine* (the magazine-insert distributed with a number of our larger newspapers that has, I am told, the largest circulation of any Canadian periodical) that "Preachers Shouldn't Marry." I suspect that her article came out with more gloom than she intended. Its message can be summed up in this way: "A minister's life is a terrible rat-race, and that isn't much fun for his wife and children."

There seems to be a demand at present for articles on the horrors of the church and the ministry and no doubt the demand will be met. These writers may be performing a service of some value by turning lights on some rather messy and murky corners of the church, but it is certain that when they present the little corners in which they have done their raking as the whole room they are doing the church's cause a serious disservice.

Probably within the next two or three years this curious fashion in popular journalism will have spent itself. In the meantime it is changing the minister stereotype in our society. No longer will the general public think of the typical minister as a timid do-gooder who goes about stroking the heads of small children, sipping tea with the ladies, being jolly at youth meetings, and talking on Sundays about sin and the Jebusites. The new stereotype of the minister is that of a slightly schizoid whirlwind who is being battered to a helpless pulp by the demands of a tyrannical parish. Taking it all in all, I think I prefer the older stereotype.

• Radio Bawlers

"Cry Aloud and Spare Not"

By ROMAN COLLAR

I AM fed up with certain broadcasters. The technique on the part of many of these leather-lunged gentlemen is to shout with all the passion and power they possess that I must eat their breakfast foods or die of semi-starvation, use their soap powders or spoil the bally washing, use their flour or ruin the week's baking, use their wax or spoil our floors, and, interminably, so on! From early a.m. to late p.m., they roar out the qualities of their goods into ear drums that only bear the battering to hear the programmes. When the bawlers get down to business so do I — I now shut them off!

This loud-mouthing is unquestionably adding to the tensions of the hour, and some of the programmes, certainly on TV, do not lessen the strains. Thoughtless parents buy their youngsters toy-guns, and these latter point them at you and "Bang! Bang! ! Bang! ! !" And you supposed to fall down very dead. I'm so sure that sort of thing is helpful to rising generation—guns are made to Surely we have enough "Bang! Bang! late in the adult world without indoc ating our children by the mediums imp A "mad" generation need not necess be followed by one equally dementec heard a preacher say recently that th more or less a mad world and that nuclear weapons keep us from one anot throats. That same preacher said someone conceived the idea that o worlds might use this one as an in asylum! Come to think of it, we do s not a little tinged with insanity.

As I read over the above, I wond I've wandered away from the "text." so very far. Of late I've been rea Isaiah and Habakkuk, and rediscov that the prophet or preacher is a *Wa man.* Every minister, while ordained preach the saving Gospel of Christ, is expected to close his eyes to the vital is swirling about him. He stands before as God's look-out man. To my mind a reprehensible thing to wink at, and w still, to shut one's mouth in face of w is wrong in society — its laws, econo injustices, wars, racial discriminati moral drifts, international tensions, the sins that make a divided world.

Perhaps you will recall Isaiah's w from God: "I have set watchmen upon walls, O Jerusalem, which shall never H their peace day nor night; ye that m mention of the Lord *keep not silen* Perhaps we would be less critical and m appreciative of our leaders in the Chu who stand for God in this world's n strife, if we kept in mind the nature the prophetical office. I take my hat to the Lord's Day and Temperance gen men who are facing courageously som Canada's most heart-breaking problems

It should be said to the man in the p as well as the man in the pulpit—Don't misled into thinking that to accept Ch as Saviour is the be-all and end-all of that is required of us. At the Cross see the light, but it is a beam also t shows what we may do in His name. a book I wrote a few years ago, I no

• I Want to Be Alone

at from the "Deposits of Piety"—offerings for benevolences—the Church in the first and Second Centuries fed the needy, looked after the destitute, the orphans, cared for old and confined people, looked after the ship-wrecked, met the needs of the salt-miners, helped prisoners, etc. The State largely does these things now, but other responsibilities still devolve upon us. It is still true that Faith without Works is dead!

Watchmen should thunder it out.

Prudence in the Parsonage

By JEAN SHILTON

AT the risk of being considered a monster instead of a mother I am going to suggest that we have gone overboard on the subject of the family. Everybody, including me, makes speeches and writes articles saying that the family is the basic unit in society. In spite of all my painful buffetings in that basic unit for the past dozen years, I still think that is true. But I do not agree that to be a strong unit a family (every last member of it, including baby who may not understand a thing but who, they say, absorbs moods like a sponge) must do everything together. This propaganda on "togetherness" has got me so worried that every time I go down town without the children, or plant the bulbs the way I want them all by myself, I feel as if I am contributing to the downfall of Western civilization.

I never would have had the courage to say this out loud if another writer, Dennis Braithwaite, had not expressed similar thoughts in a Toronto *Star* column. He wrote at the end of the summer vacation, that nadir of maternal life when I wonder if I can possibly last until school-opening day or if I shall go stark, staring mad the next time the back door is left open. "After two months of togetherness," said the other columnist, "We are starved for apartness, and if you don't mind we'll take miles of apartness. . . everybody knows," said the man, obviously an experienced father, "that children are fit company only for other children, and sometimes not even for that." This is heresy, I know, and I shall probably lose my seat on the Family Life Committee for even reading that awful man's column, let alone applauding it. Just for the record, let me say that I do love my children and they are utterly delightful at times. My three-year-old blows bubbles and laughs with pure pleasure as they soar and burst; another daughter chuckles over *Anne of Green Gables* as I did myself in a golden time; my little boy stands in silence before the evening star and makes a wish as high as the sky. In their own worlds children are wonderful, but a feverish straining after family group life violates their worlds and ours. A relaxed attitude to family which recognizes that all members of the family can share happily in only a limited number of daily activities and which permits each individual the right to his own thoughts, his own pleasures and his own business will help everybody enjoy the family more. Perhaps the man who is preparing the next blast on the Christian Family front might put in a reassuring slogan like, "The smart family plays apart," or "Birds of a feather don't have to flock together twenty-four hours a day."

• Advent Adventure

A Family Affair

By GENEVIEVE CARDER

NOW that our church's mission to the nation has progressed to the very practical phase of her mission to families, there is in our homes a new awareness of the significance of the Advent season. And a new link is being forged between church families and *the* church family.

A number of churches are adding something quite new and different to their observance of the first Sunday of Advent this year. At an hour when they would normally be dozing peacefully between the noisy departure of the Live-Wires' Bible Class and the dignified prelude to the evening service, these churches are bustling with activity.

Mothers, fathers, sons, and daughters, of all shapes, sizes, and temperaments, have responded with enthusiasm to the invitation to have Sunday supper at the church. With a child in one hand and a casserole or cake in the other, young mothers are taking over the church kitchens. Fathers and sons are blending their lusty baritones and shrill sopranos in an effort to out-sing their wives and sisters. The old hymns may have been sung often with greater dignity, but seldom with greater enthusiasm.

The conduct of the meals themselves would probably make even a most liberal-minded Emily Post shudder. While the juniors and teen-agers enjoy with gusto this opportunity to eat with the gang, and the younger children sample with grave suspicion the unaccustomed menu, mothers attempt to pop an occasional spoonful of nourishment into the mouths of racing toddlers, and fathers settle the nation's problems in earnest conversation, oblivious to the surrounding chaos. But they are gay and happy affairs, these family suppers, and what they lack in propriety they make up in good fellowship.

At the close of the meal, before any housewifely urge to clear up can exert itself, everyone goes to the church sanctuary. Children are asked to sit with their own parents, and the resulting congregation draws many an adult's thoughts back to the family pew of his childhood. But this is no ordinary church service. A father, a mother, and their two children stand at the front behind a low table that holds an Advent wreath complete with four coloured candles. With grave sincerity they go through a family ceremony of lighting the first Advent candle. The brief service ends with the singing of a familiar carol and a prayer of dedication.

As they leave the church, each family is given a folder containing the simple ceremonies for the following Sundays of Advent, and a family worship service for use on Christmas morning. In some smaller churches each family is given their Advent wreath, too. And so a Christmas custom of lovely significance is established in the homes of these congregations.

"The home is the most important unit in society," said Prince Philip in a recent address to the Canadian people. The church has long proclaimed that the home is the first and most important sphere for spiritual nurture. Churches that have held their family life missions during this past month have discovered that in their endeavour to strengthen Christian family life in the homes of their people, they have strengthened immeasurably the whole life of their congregations. •

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NO COLOR BAR

(Continued from page 9)

school. But the trend is apparent at Mea Two years ago only four girls tried "Quarta Classe exams" which are son thing like our entrance. A year ago wrote; this year 34.

Over at Currie institute the boys stu Bible and academic subjects, agricult and other industrial subjects, and pedago Chesley Ervin's special field.

It could be a long, hard way up for Angola girl like Alberta, but she had advantage of a Christian home. Her fat is right hand man to Dr. Sidney Gilch in his public health work. An older sis is married to a teacher, son of a past He recently returned from post-gradu work in Lisbon and speaks several l guages. Her younger sisters are n attending Means.

Over coffee the young teachers told something of Angola's changing tim Protestant missionaries have been at w for eighty years now, but half of country's four million are still pagan. T past summer four young lads from Cur went out as student missionaries to dangerous pagan area to the south. Th took no money, but were well-laden w safety pins for barter. What the nati pin their pins to, we wouldn't know, for that part of Africa clothes are few.

Converts More Zealous

The teachers said that second and th generation Christians sometimes aren't zealous as new converts. But they add too, that in the old days there was a of emphasis on fear of hell and judgme in religion; now more on love and joy a service of others. Christians tend to pros more than non-Christians in Angola becau they seek education and escape their sup stitions and fears. Pagans are afraid, example, to plant fruit trees. But wh non-Christians grow rich they tend to hoa it, while Christians improve their standa of living and educate their families.

In vacation periods the teachers a missionaries promote "dry-season schoo for "domesticas" out in the villages. He in short courses they teach girls the Bib how to read and write, and how to ke house. Some pastors won't marry a g until she has taken the course which h been dubbed a "bride's school."

Margaret Halliday, Elizabeth Utting a Margaret Dawson of the Woman's Missio ary Society do a great amount of villa work in addition to their teaching at Don There are 300 villages centred by Don and 12 pastors at work.

Sometimes even a Means graduate w backslide into old ways. Miss Hallid found one once who had even forgott how to read. But on another occasion s paid an unexpected visit to a graduate of dry-season Bride's school and found ever

ng in order, a variety of vegetables in river garden, a well-swept house, even vers on the table.

Alberta is an assimilado, which means has reached a level of education and ture which qualifies her for Portuguese zenship. As a matter of fact her father before her. She is a cultured attractive , sincere in her faith, polished in her nners, adept in her work. Her baby is healthy, well-fed and clothed, and will be nurtured in the Christian faith.

Not so far away in the leper village the other sick little baby may live, or die. It is probable that the disease will be arrested and new life and hope given.

But there is a long distance between those two mothers and their babies. The difference is that Alberta had a Christian home. The other did not. ●

THE MUSIC MAKERS

by FREDERICK J. HORWOOD

WILLIE STANBRIDGE and I started school together when we were five. ery morning a London bobbie took me oss the busy street on my way to call li Willie. His mother gave each of us a (I didn't get any at home) and told to be good boys at school. Teacher e, as we called her, taught us to read i write, and told us Bible stories every ning. On the day before Christmas days it snowed. We had never seen real w before, just pictures of it. That ning she told us about the baby Jesus ng born in Bethlehem, and talked about o choir of angels, the shepherds and the e men. Then she said we could expect isitor in the afternoon. Willie and I ld let him in when he knocked. What urprise we had when he bustled through door . . . he was Father Christmas nta Claus to you). He listened to some ols which Teacher Edie had taught us, showed us some new games to play, n gave each of us a large tin of toffee a pencil box. As he was leaving he he would call at our home during the t before Christmas and leave a nice ent for each of us. He didn't seem to w where I lived, but he left a toy train me at Willie's home. I have never otten Santa Claus: in fact I seem to ne of his assistants.

ow would you like to help Santa Claus Christmas? First of all, ask your nist to teach you six carols, so you can them in tune and without the music. n speak to your minister and ask him nnounce that your group will be singing ughout the village during the second in December . . . every night. Be to go near the front door of each e, but please don't knock. Take a ly decorated box with a large slot in lid and you will find that someone will e out of each house and put some paper ey in your box: that is, if the minister e the proper announcement!

hen ask your minister for names of s and girls who need Christmas toys clothing, and for parents who need food. He knows them all and will give you their names. On the Monday after your week of carol-singing, go into a huddle and find out how many presents you can buy with the money you have collected. Be sure to get new toys and new clothing. No second-hand stuff, please. Perhaps your mothers will do some extra baking and roast some fowl for the hampers. Your fathers will be glad to drive you to the homes where you want to deliver these hampers and other gifts. Some of the food will keep until Christmas day. If not, there is no reason why it should not be eaten on the day you deliver it. So try it out and you will find it is more blessed to give than to receive. And remember you are doing these things for the happiness of other little people and their parents, who, like you, have been listening to the Christmas story.

As your Uncle Fred, I send you my best wishes for a Merry Christmas.

Advent on the Rouge

All day the bitter wind blew north westward,
Singing its late November Advent song.
At night the silver moon shone clear and cold,
Upon the quiet valley of the Rouge—
Revealing
Advent of bare oak branches, stripp'd
Like wrestlers prepared for conflict;
Advent of winter's grip, freezing the soil;
Advent of water transformed to ice
Out from the banks of the river;
Advent of a white fairyland, rabbit
Playground, and most helpful plant protection;
Bringing
Advent of fireplace warmth, with blue-flame birch
And explosive pine, light, and soft music;
Advent of books, and the One Book —The Word
Becoming flesh—a baby's cry—tender
Mother love—God's unfolding plan—man's need;
Advent of Everlasting Peace through Christ.

—A. F. Binnington

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R. C. Chalmers comments on

New Books On Religion

CHRISTMAS is a time when the thoughtful person thinks of books, among other things, and a disciple of Christ automatically seeks for new writings in the field of Biblical and theological research. Christmas, 1957, has some good religious material to offer to the reader, among which we would draw attention to the following fourteen publications.

Let the last be first. Two splendid books have recently been published on the book of Revelation. One is *The Last Book of the Bible* by Bishop Hanns Lilje (Philadelphia: Muhlenberg Press) $4.50, and the other is *The Revelation of Jesus Christ* by Donald W. Richardson (Richmond: John Knox Press) paper $1.50. Bishop Lilje, one of Hitler's famous prisoners, wrote some of this book in prison. This makes some passages in this last book of the Bible come alive with new meaning, since it was written in a time of persecution. The book is translated into English by Olive Wyon. Dr. Richardson's treatment is more scholarly, giving us details of the symbols and numbers in the Book of Revelation, and bringing new light on familiar passages. It is a mine of sermonic suggestion for the preacher as well as a splendid supplement to Bishop Lilje's book.

Bruce M. Metzger has put us all in his debt by giving us *An Introduction to the Apocrypha* (Toronto: Oxford University Press) $4.00. This book is based on the R.S.V. of the Apocrypha. Each book is given a splendid introduction and in addition the last three chapters are, to this reviewer, of special importance because they deal with "The Apocrypha and the New Testament," "A Brief History of the Apocrypha in the Christian Church" and "The Pervasive Influence of the Apocrypha." No other recent work deals with these three subjects in such a fascinating manner. The parallelisms, for instance, between some statements of Jesus and the writings of the Apocrypha, gives one food for thought.

Interest in St. Paul and his writings continue to be manifest in books about him and his epistles, among which we mention, *Paul's Use of the Old Testament* by E. Earle Ellis (Toronto: Clarke, Irwin & Co., Ltd.) $4.50, and *St. Paul* by H. K. Luce (Toronto: The Macmillan Co.) $1.25. The former is a book for the Biblical scholar, giving detailed Hebrew and Greek exegesis of words and phrases—a valuable work for the expert. The latter book on St. Paul comes in a series of popular biographies on great people, entitled, "Lives to Remember." It is a good, though brief, sketch of the life and work of the famous apostle.

The Nature and Mission of the Church by Donald G. Miller (Richmond: John Knox Press) paper $1.25, would serve as a good introduction to Christian teaching. Ministers looking for new material, written in a clear style, for communicant classes, would find this book valuable. Some of its chapters deal with the Lord of the Church, its faith, form, worship and unity. *Inherit the Promise* by Pierson Parker (Toronto: Oxford University Press) $4.25, tells us of the "Six keys to New Testament thought." These keys are: the idea of the covenant, the new age, the law, truth by contraries, physical and spiritual, and the Man. This is a book that takes into its purview recent historical and biblical scholarship and summarizes in a very interesting manner some of the key ideas of the Bible. This book could serve as a good introduction to a study of the Bible.

Crown of Glory by Vera G. Cumberlege (Toronto: Oxford University Press) 50c., is "A Play for Passiontide," based on the story of a boy martyr, Tarsicius, who was killed in Rome while carrying the Holy Sacrament to the Christians in the Catacombs. The hero had just won fame in athletics and this makes the story more fascinating. There are counterparts of Peter and Judas in the play, as well as other characters similar to those with whom we meet in the Gospels. The play is brief, simple in its setting and plot, and is to be commended to Church groups as well as individuals.

The subject of eschatology is still to the forefront in Christian theology and in this connection *A Commentary on Mark Thirteen* by G. R. Beasley-Murray (Toronto: The Macmillan Co.) $3.50, should be given serious consideration by Biblical scholars. The author had previously given us *Jesus and the Future*, which was a history of criticism of Mark Thirteen. This book is a full-scale commentary on this chapter, sometimes referred to as "the little apocalypse." The author believes t we have in this chapter authentic wo of Jesus which are a portion of the wh of Christian truth.

Interest in the Dead Sea Scrolls is very high and a book which has a bea on the study of the scrolls and their hist background is *Jesus In His Homel* by Sherman E. Johnson (Toronto: S Reginald Saunders) $4.50. This book d not deal with the subject of the Dead Scrolls as Burrows and others have d Rather, the author tells us of the life the Pharisees, The Essenes, their con with Jesus and His Mission and other r vant material which assists us in unt standing better both the New Testan and also the Qumran sect and other gro For instance: "The Qumran sect and early Church had certain features in c mon. They were communities of the N Covenant; they were organized in sim ways; they believed in the activity of Holy Spirit in reclaiming the sinner; t had sacred washings and common me sometimes, at least, they had commu property; they taught love of the breth they appealed to a great Teacher looked for a Messiah and the establishm of a new age; they had similar method interpreting scripture and used many of same passages as proof texts; and both groups contained severe critics of priesthood and cultus. . . But here similarities end. The chief difference is that in the New Testament . . . Ch his life, teaching and death, are the essen fact. . . His Person is central to the st and faith is faith in Him." (P. 45f). is an excellent treatment of an impor current topic.

The Kingdom of Free Men by G. Kit Clark (Toronto: The Macmillan Co.) $ is a series of lectures sponsored by Divinity Faculty of Cambridge delivered by the Reader in Constituti History in the University of Cambri The author deals with such impor questions as "Christianity and Lib Democracy," "Freedom and Christiani "The Sin of the World," and other rel subjects. Here is a writer who is kee aware of the underlying challenges to

Chatterbox

IN an interview on the 100th anniversary of *The Atlantic Monthly*, the Editor, Edward Weeks, commenting on the fact that more non-fiction is used in that maga than fiction stated that in a world of crisis people want ideas rather than entertainm "It is harder to write good fiction today, just as it is harder to write good sermo he said. . . One of the largest and best designed religious book centres in the world dedicated at Princeton Theological Seminary last month. To be known as the Robert Speer Library it has been built with a capacity for some 400,000 books at a cost $350,000 raised by the Seminary's alumni and friends. The present collection of 250, items includes old and rare bibles, religious treatises, church history, hymnologies, Puritan literature of England dating from the 16th century. . . We like little bo that tuck into a pocket or handbag. Revell has four new ones in its Inspirati Classic Series at $1.00 each. *My Daily Prayer* by F. B. Meyer; *Sayings of Jes Friendship* by Ralph Waldo Emerson; *As a Man Thinketh* by James Allen.

ecratic way of life, the inner meaning eedom, and the roots of freedom in oil of the Christian faith. This is a to be read and pondered and its es taken to heart.

an Knight Chalmers, now of the n University School of Theology, but rly a pastor in New York City, us a bright, challenging and provoca- book in *That Revolutionary Christ* onto: S. J. Reginald Saunders) $3.50 ich he deals with "His impact on our ." Conversations, illustrations, refer- which show a wide reading and nce of a conscience sensitive to social ems — all go to make this book a ury of inspiration.

Biblical fashion, this reviewer has the best wine until the last. *The Early tian Church,* Volumes I and II, by Carrington, Anglican Archbishop of ec, (Toronto: The Macmillan Co.) 17.50, is incomparably the most com- nsive treatment of this period of the ch that we have had published in t years. Each volume consists of over undred pages of scholarly writing of n order. The amount of research that ack of these volumes is astonishing, ially for one who carries the arduous nsibilities of an Archbishop. The chapter sub-headings, indices, maps, photographs, together with a lucid of writing, make the reading of these es fascinating.

must confess that when I received Dr. ington's volumes I decided that all I do was "skim" through these pages view purposes. However, I found the g so vivid, the story so fascinating, I have read nearly every page. For is ancient Church history come to life challenge from Gnosticism, the logos ogy and Hebrew thought, the witness e early Church amid pagan surround- the great names of the period like ius, Polycarp, and others — all and is to be found here.

ne students of early Church history l probably disagree with the author ese volumes on several matters, such stress on the early Church Catechism, evelopment of a liturgy, the growth e episcopate and other questions. ubtedly some would find a greater asis in early Church history on the syterate than we discover in Dr. ington's work, though the presbyterate no means overlooked. However, this work of major importance in the field hurch History. I commend it most ily. We expect that these two volumes become normative reference works on istory of *The Early Church.* ●

ist and His Church

Anders Nygren. (Toronto: The glican Book Centre, Distributors.) 10.

viewed by J. A. Davidson.

1954 Bishop Anders Nygren, of the ch of Sweden, inaugurated the Laidlaw reship in Knox College, Toronto. His es are now published, and this book well prove one of the significant minor nents of the ecumenical movement. Nygren begins by establishing that esiology is a direct consequence of

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Christology." He then discusses the Messianic concept and the essential Messianic presuppositions of the New Testament. From this he moves on to the concept of the Church as the Body of Christ and the ecumenical implications of that concept.

Perhaps a handful of quotations will serve to whet a few appetites:

"Christianity is not an ideology, but a Church; not an ideal entity, but a factual reality."

". . . the resurrection is the gospel's central and essential foundation."

"We must accustom ourselves to think of the unity of the Church indicatively as well as imperatively."

"One of the greatest obstacles to real unity within the Church is what one n call impatience and nervousness. . . not we who must create unity; wh demanded of us is that we let this come to expression in the life of Church."

"The most important step toward unity of the Church consists in this, all communions realize that it is no task of one communion to pass judgn on another, to recognize some while ing recognition to others. For it mu clear that these are unchristian and isaic attitudes. Every communion mus to itself: 'Who are you to pass judg on the servant of another? It is b his own master that he stands or And he will be upheld, for the Mast able to make him stand.' (Rom. 14:

It is perhaps significant that lectures, delivered by a Lutheran theol under Presbyterian auspices, are publ by a staunchly Anglican house.

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1908 GRAND AVENUE NASHVILLE, TENNESSEE

Living Hymns of Charles Wes

(Toronto: Nazarene Publishing H 1592 Bloor St. W.) $1.00.

Reviewed by John W. Sigsworth.

This is a recent anniversary compil by the publishing house of the Free M odist Church. Part I presents Ch "biographical highlights." It is don Bishop Leslie Ray Marston under caption "The Singing Saint." Par offers an "understanding interpretatio several of the hymns, culled from the Bishop Wilson T. Hogue's *Hymns Are Immortal.* Part III is a reservo some of the *Hymn Poems* having co porary value.

The publishers hope the book "encourage the use of hymnals as tional resources." It can be espe helpful in preparing the December versary service.

The Gifts

By Dorothy Clarke Wilson. (Tor McGraw-Hill.) $4.75.

Reviewed by Dorothy Dumbrille.

This inspiring story is Dorothy C Wilson's fifth Biblical novel, her previous ones being *The Brother, Herdsman, Prince of Egypt,* which wo Westminster Award for the best reli novel of 1949, and *Jezebel.*

She has carefully dealt with the tw year in the life of the Boy, Jesus. All have an awakening consciousness at age of twelve and Jesus is like every boy, tempted and tried. He works in father's carpenter shop, performs required religious observances, and sacrificial rites on holidays.

As a rule I do not like fictional ma about Biblical characters as I think risk distorting them and their mo which would be a grave mistake. Wilson has stuck to events recorded has merely made them in colour. parents of Jesus have kept for Him gifts given Him on the night of His by the Three Wise Men. Nobody can that this is highly possible and prob Jesus learns that material gifts can only temporary happiness and that must give of Himself. The crisis of

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story comes when He is an outcast from Nazareth, because He fails to conform to the laws of His neighbours and His people: "He had looked for the Presence outside, now He knew to look within Himself." Surely this great revelation comes to all serious-minded young men.

Puritanism in the Period of the Great Persecution, 1660-1688

By the Rev. G. R. Cragg, M.A., Ph.D., D.D. (Toronto: Macmillan Co. of Canada.) $5.75.

Reviewed by K. H. Cousland.

This is a new book by the minister of Erskine-American United Church, Montreal, and author of a former volume, *From Puritanism to the Age of Reason.*

The word Puritan often arouses antagonism in the modern mind. Many think of Puritanism only as a narrow, bigoted, unpleasant and repressive point of view and way of life, without taking the trouble to understand its positive values. But whatever we may think of it, there is no question that it has made an important contribution in various periods of Christian history, including our own. It is not, therefore, a mere matter of curiosity or antiquarian interest that leads us to read about Puritanism. It is part and parcel of our tradition in the struggle for religious freedom, and it has something important to say to every one of us. It is of value and interest to minister and layman alike, in helping us to understand Christian values in individual experience and corporate life today.

The author calls his book "an attempt to interpret an experience." He contents himself with a minimum account of the historical events in order that he may concentrate upon the description and interpretation of the attitudes and kind of life of the Puritans in that difficult period when for political and religious reasons they were subject to severe persecution. He is concerned with motives as well as achievements. We therefore get a picture of the distinctive quality of their life; the reasons for their much criticised attitude towards recreation, the depth of their religious life, centering as it did upon prayer and worship in the home and congregation; and the sense of solidarity in their corporate life.

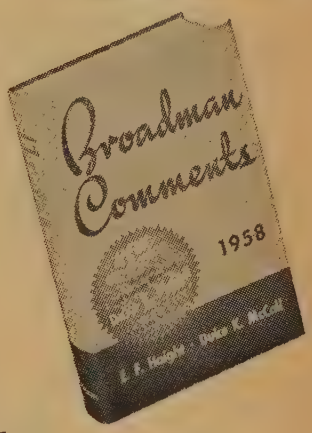
Altogether we have a balanced account of the strength and weakness of the Puritans. On the one hand we are shown the intensity of their faith and their unshakable conviction that God's power is over all, which demanded an iron discipline of life, and on the other, the danger of moralism and legalism. Dr. Cragg does not gloss over the failures, the inconsistencies and the divisions but rightly, I believe, leaves the impression that with all their faults the Puritans were not shallow or superficial — a rebuke to our easy going ways today. He shows how their attitude to deprivation and suffering brought purification and strength. This is brought out in a fine treatment in Chapter 3 of the objects and results of persecution.

This is clearly a work of rich scholarship. But the scholarship is not obtrusive. The simplicity, directness and interest of the presentation will capture and hold the interest of the general reader.

1958

COMMENTARIES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

BROADMAN COMMENTS



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DUKE K. McCALL, president of Southern Baptist Theological Seminary

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Weston's

Question Box

Q. How can we get action in churches when older men cling their offices decade after decade and never make a decision until they recall what they did a year?

A. Wait . . . patiently, if possible

Q. Does the church make specific provision for the Christian training of children whose parents are dead, or for an illegitimate child being reared by its mother or relatives?

A. Orphaned children will have the legal guardians who serve as parents. We believe that in most churches good people try to show a little extra friendliness to children deprived of normal home life. For example, some son's father is usually looking for a fatherless son at Christmas or father-and-son banquet time.

Q. Is there a church rule against, or is there anything morally wrong with a Woman's Association having a tea and baking sale in the church basement when there is no recreation hall? An admission is to be charged.

A. Our answer is "No," but many will disagree. But we add a proviso. Such "money-raising" methods must not become a substitute for faithful stewardship. We think it unhealthy for the church for the stewards to neglect their duties and let the women raise needed moneys commercially. As far as the church basement is concerned, we do not see any difference between it and a separate hall. We know of no rule against it.

Q. Is there any difference in the words an ordained minister or a layman pronounces the benediction?

A. Since Reformation days it has been understood that ordination gave a minister the right to say, "I bless you in the name of God." A layman dismissing a meeting will say, "May the blessing of God be upon us." He is acting in the capacity of an individual, not representing the Church.

Q. How about "honourary members" of the Session whose votes do not number those of the active members?

A. "Honourary elders" have no vote

A News Feature

Build New Headquarters

CONSTRUCTION was started last month on the new United Church headquarters on St. Clair Avenue East, in Toronto. The first sod was turned November 12th by the Moderator, the Rt. Rev. James S. Thomson, D.D., the presence of the Executive of General Council.

According to an announcement by the Rev. E. E. Long, D.D., Secretary of eneral Council, cost of the nine-storey building will be approximately $1,500,000. Leslie Perry of Montreal is the architect, and Jackson-Lewis Co., Ltd. of oronto the builders.

Financing of the new structure was outlined by the church treasurer, Rev. ctor T. Mooney, D.D.

"The Board of Finance has arranged for the financing of the new office building thout a special campaign for funds and without the use of any of the annual issionary and Maintenance givings," he said. "The church will borrow from s own funds to pay the building costs. These will be repaid with interest over a eriod of years solely by using the annual interest on the Stabilization Fund, a serve fund which has been built up over the last dozen years. Formerly, the terest on this fund has been added to it. It is calculated that, in this way, the st of the new building will be repaid, with interest, to the borrowed funds of e church in less than 15 years.

"By this means of financing, no capital funds of the church will be depleted, d none of the annual M and M givings for the support of the Church's service ogrammes will be utilized in paying for the building. Further, by the adopted ethod of paying the capital cost of the building, the boards of the church will e enabled, in the future, as in the past, to pay low rentals covering only the cost maintenance.

"Many persons, and some organizations, have expressed a readiness to make fts for new furnishings and the beautifying of the chapel. The building committee expects at an early date to publish a list of projects, such as the provision suitable tables and chairs for the board room and the committee rooms and e installation in the chapel of stained glass windows, panelling, carved woodwork, ews, and an organ."

Dr. Long said that the new headquarters buildings will bring together several epartments of the church now housed in different locations throughout Toronto. he Berkeley Studio, where movies, radio and film strips are made, will remain here it is for the time being.

Some 17 boards and departments will be housed in the new building. There ill be a chapel, library, suitable committee rooms, and a small lunch-room.

Ceremony of the laying of the corner-stone is being planned for early in 1958.

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"Hungarian Culture and Skills Add New Colour to the Changing Canadian Scene"

(*Continued from page* 15)

zens" this fall, several Canadian papers editorially rebuked him.

"The industriousness of newcomers causes prejudice," a young refugee suggested in a group discussion at Hungarian House in Ottawa. "What else is there for a refugee to do?" she asked. "He is a stranger and takes a long time to feel he belongs to a community. Here you must adapt first to the economic phase of the culture and until you have a place and feel wanted in the social side of the community, you will pour all energies and emotions into the job."

Many Try to Help

Reducing the friction between the Hungarian refugees and the Canadian people has been the job of social agencies, churches, citizenship councils and government departments. Dozens of projects have been launched to help the newcomers. More than a thousand teachers are conducting English classes two or three nights a week in 220 Ontario towns and cities. Four thousand refugee children enrolled in public schools across Canada this fall. Most of them have learned some English in the last year.

At Toronto's Church of All Nations, refugees have advanced from basic English to conversational language classes. And engineer Mike Vegh enrolled 98 newcomers for re-training in surveying, drafting and civil engineering. They must adapt to Canadian standards of measurement and technical jargon. The church also provides a home for unsettled families and orphaned or unaccompanied children in a house given by the people of St. Clair Avenue Church.

In Calgary, service clubs each adopted two or three refugees, took them to meetings, got them talking to people, and then placed them in jobs.

The one thousand or more Hungarian university students have been offered bursaries and scholarships totalling $100,000 at all major colleges and universities. About 500 are back at their studies. Some of them earned enough this summer in logging camps and survey crews to get started.

Employees of an Ottawa film studio established "Hungarian House" through special payroll deductions. Chess, checkers, cards, counselling, conversation and cooking, Hungarian and Canadian style, are flourishing in the renovated old house. Wrestling fans in the TV room must compete with devotees of Hungarian culture listening to Bela Bartok's music in the next.

New Colour Added

Their culture and skills are competing well elsewhere, and adding colour to the Canadian scene. Refugee re-inforced soccer teams have captured championsh Hamilton, Toronto and Calgary, and r the national league finals in Montre

Communities are welcoming refug ists and sportsmen in all fields. O swimmer Valeri Gyenge joined the coke, Ont., Swimming Club and has a broken all Canadian records for th 200 and 400-yard crawl.

Hungarian ski-jumping champ Be Mezo, who defeated all Canadian ju in Sweden two years ago, hopes to co in the Laurentians this winter.

Susan Schmideg, 22-year-old re now studying at McGill University the Canadian women's singles table championship at the CNE this ye refugee also became men's Ontario c

The Toronto Hungarian's water team in the Ontario league, with th of refugee-stars Geza Lauter and F Kiricsi, has become the strongest in C

In art, 20 members of the former pest Opera House will open the Hun Opera Company in Montreal this wi

Refugees in Vancouver perform concert in Georgia Auditorium this tember, of traditional dances and music, in a Hungarian stage-setting.

In Toronto, Hungarian Theatre an Free Hungarian Artists have new per ers, as has the Hungarian Heliko Canada, a society of 100 writers, a and sculptors.

A dark and petite former Hung movie actress, Eva Szabo, has been duced to Ottawa dramatic circles. In p English she says she is using extra ea from her accounting office job for p tutoring in the new language o profession.

A Hungarian poet, Ferenc Fay become popular across Canada almost night, for a translation of the wor Pauline Johnson, Canada's original I poetess.

The Canadian Hungarian Federa formed in 1951, acts as the national and guardian of the ethnic group. garian sport clubs, engineers' clubs, veterans' clubs, farmers' clubs, 42 g in all were co-operating within the Fe tion when, in conjunction with the Cross, the Hungarian Relief Fund initiated last winter.

An international charter is being d up for the Hungarian Freedom Fig Association, which is forming in m cities across Canada and in other coun

The World Federation of Free Hung Students, representing the 7,000 Unive and 4,000 high school students who was organized in Geneva this summer is recruiting among its nearly 2,000 p tial members in Canada.

A more local plan of the refugees to

other is the newly-formed Canadian arian Farmers' Co-Op in Quebec, hopes to underwrite purchases of r-section farms and loans to build s for new arrivals.

ny Canadians will have noticed a new n old Hungarian restaurants. In the da Cafe" in Calgary, gypsy music violins and cymbalas accompanies n paprika and rablo pecsenye served busy refugee-manned kitchens. Swish, nely polite waiters are part of similar s in Toronto and elsewhere.

The Church Helps, Grows

ore this year, Canada had 60,000 arians. The United Church has strong arian congregations in Montreal, to, Welland and Winnipeg. Other groups are worshipping in churches ny Canadian cities.

t how many of the refugees were stants is a matter of speculation.

The Book of Job

, you're the probe of poetry
o a man's integrity;

ewise a robe to break the breeze
short but sharp adversities.

en round the globe men turn away
m you with prayer and less to say.

—*J. E. Forbes*

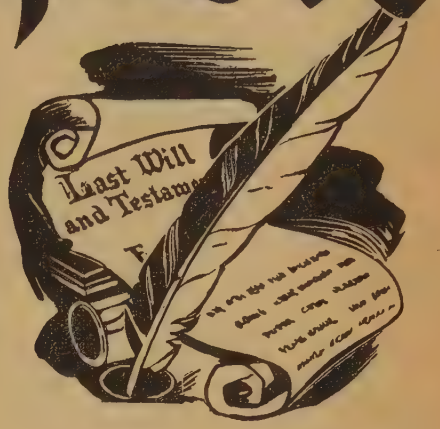
winter, most church and government ls estimated it was about 20 per cent. Rev. Harvey Forster, of All People's on, Welland, claims the Hungarian stant churches encouraged their people t one-third of the country's Christian ation) to stay in the country. There very small percentage of Protestants g this year's arrivals, he says.

ause Toronto seems to be the mecca immigrants, the Church of All Nations has one of the busiest United arian congregations. Besides the Eng- lasses and technical refresher courses, productions and musical programmes staged regularly by the Hungarian re Club. Refugees participate along- established Hungarian-Canadians in y music and drama groups, and folk and dance classes.

eir bustling minister, the Rev. Lazlo ly, Ph.D., Hungarian-born graduate nited College in Winnipeg, has seen ongregation grow to three times its since last November. Then, the 100 Hungarians were preparing a recep- for the bedraggled newcomers.

ey won't be welcoming many more. ly the Federal Government announced s closing the door on immigration for year. Last month it was stated that da would take in 700 more of the 0 Hungarian refugees still in European s. ●

How to make a Bequest to THE UNITED CHURCH OF CANADA



BEQUESTS for the Church as a denomination, should be made to, "The United Church of Canada." Bequests for a local congregation should be made to the trustees of that congregation. The most general form of bequest is as follows:

> *"I give to The United Church of Canada the sum of..... dollars,"*
> *or, "All the rest and residue of my estate, I give to The United Church of Canada."*

A PARTICULAR part of the Church's work may be supported by adding a qualifying phrase, for example,

> *"I give to The United Church of Canada the sum of..... dollars for Home Missions."*

TO PERPETUATE the memory of a loved one, a clause in the Will might read:

> *"I give to The United Church of Canada the sum of..... dollars to constitute the Edward Smith fund. Interest only on which shall be used annually for the work of the .....Board."*

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About People and Places

Professor and Chaplain

A double induction service took place under Presbytery auspices in the J. Wesley Smith Memorial Church, Halifax, N.S., last month, when **Professor R. C. Chalmers** was inducted into the Chair of Systematic Theology and Philosophy of Religion at Pine Hill Divinity Hall. At the same time, **Rev. H. F. Skoutajan** was inducted as Port and Student Chaplain.

The Maritime Crop

"The Maritime Conference has a bit of challenging news for the Church," writes Rev. W. E. Aitken. "This fall there are in our colleges 181 young men in training for the ministry. Mount Allison has 112, Dalhousie and Pine Hill 68, and there is one studying at Acadia. On the basis of the six-year course which a great many students for the ministry are following today, that means an average graduating class for the next six years of thirty each year."

Back to Trinidad

Having been holder of a W.M.S. Scholarship for study in Canada and trained for full time church work at the United Church Training School, Toronto, **Miss Mary Naimool,** in a special service, was set apart to do church work on the Island of Trinidad. Welcomed by officers of the church, including the W.M.S., Miss Naimool spoke of her indebtedness to Canada. She was appointed to serve as evangelistic worker in the Separia Penal pastoral charge.

20 Days to Millbrook

When Rev. Edward Cragg arrived in Canada in 1854 he journeyed from Quebec to Millbrook, Ontario, on a jumper, a light sled for carrying merchandise, and it took 20 days. Methodist work began in that place in the early years of the 19th century. The present church, **St. Andrew's,** a lovely white brick building, was erected in 1882. Rev. Charles Edward Cragg, son of the earliest minister, now superannuated and living in Toronto, was present at a recent anniversary. Rev. Francis Chisholm is the present minister.

Two for Ministry

The President of Conference, the Rev. Duncan Wilkie, D.D., gave the address at a special evening service of the Arcola-Estevan Presbytery when two candidates were received for the ministry, **Dale Cuming,** Estevan, and **Harry Cameron,** Stoughton, Sask.

Saskatchewan Wants 1¼ Million

St. Andrew's College, Saskatoon, has set the date for "sod turning" of the new East Wing for April, 1958. The Conference has given approval to the project and the financial campaign is under way to raise $1,250,000 over the next two years. Every pastoral charge has been given an allocation and the plans call for special canvasses to follow later. If all goes well the new building will be ready for occupancy in the fall of 1959.

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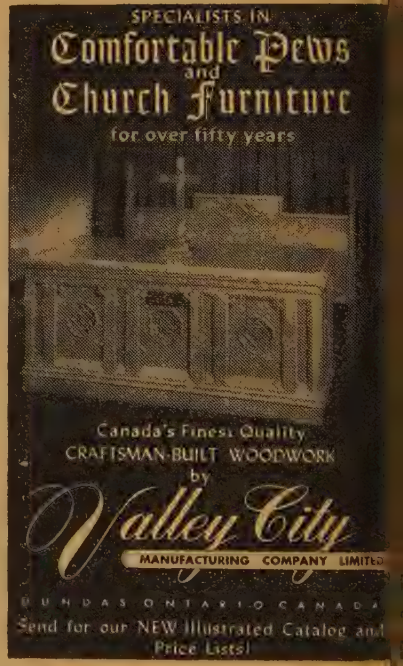

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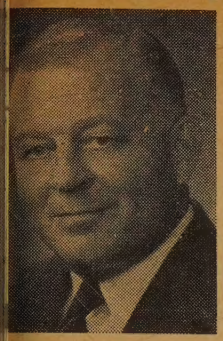

At the first of the year, Rev. Gordon Domm, minister for the past 21 years of Bathurst St. Church, Toronto, will become General Secretary of the Ontario Temperance Federation. Bathurst St. Church has attained prominence during the pastorate of Mr. Domm for the Sunday Evening Forum here many controversial figures have spoken, for the minister's work with teenage gangs of boys, and his fight against gambling. Mr. Domm succeeds Rev. Albert Johnson, who plans to return to the active pastorate.

eaway Dooms Church

The **Osnabruck Centre United Church** is for sale because of the St. Lawrence eaway. The congregation, consisting of out 30 families, will join with others in e same situation to worship in the church the new town of Ingleside. Rev. Samuel rofitt at present holds services in Aultsville, Gallingertown and Osnabruck Centre. fter January 1st the people at Wales will e added and altogether there will be about 75-200 families making up the congregaon of the new $350,000 church. The anse is costing $35,000. Nearing completion, it is hoped to hold services at ngleside either at Christmas or the New ear.

algary Builds Church

The dedication services of the Christian ducation unit of the **Southminster Church,** algary, were conducted by former ministers f the two uniting congregations, Rev. W. J. uston of the South Calgary Church and ev. W. A. Sayers, organizer of the Altaore United Church. This is the first building o be erected in the overall plan which calls or an adjoining sanctuary on a location hich places the church in the centre of the rea it will service. Rev. R. G. Beairsto nd Rev. J. H. Matthews are the present inisters.

wo in Four

A two-way project under a four-year plan as been carried out by **St. Paul's Church,** rillia, Ont. The congregation made extenve alterations and renovations to their own hurch, and started churches in new housing reas. It began in 1953 when a narthex osting $36,000 was placed in the church. he following year, the basement was transormed into a beautiful hall, costing $15,000. hat year in the West Ward, a steadily xpanding community, a church was started, he basement built in such a way as quickly o transform it from a church with a chancel o a hall with a platform for Christian ducation work. Westmount Church was edicated in 1955. With the help of a Wells ampaign that new work is now debt free. 956 called for renovations and a new organ n St. Paul's at a cost of $55,000. Now the ongregation has a project under way in the outh Ward to be known as Regent's Park. t is hoped this church will be ready for hristmas services. Leadership has been iven by the minister, Rev. Roy E. Webster, he assistant, Rev. Harold W. Davies, and Miss Phyllis Sykes, deaconess.

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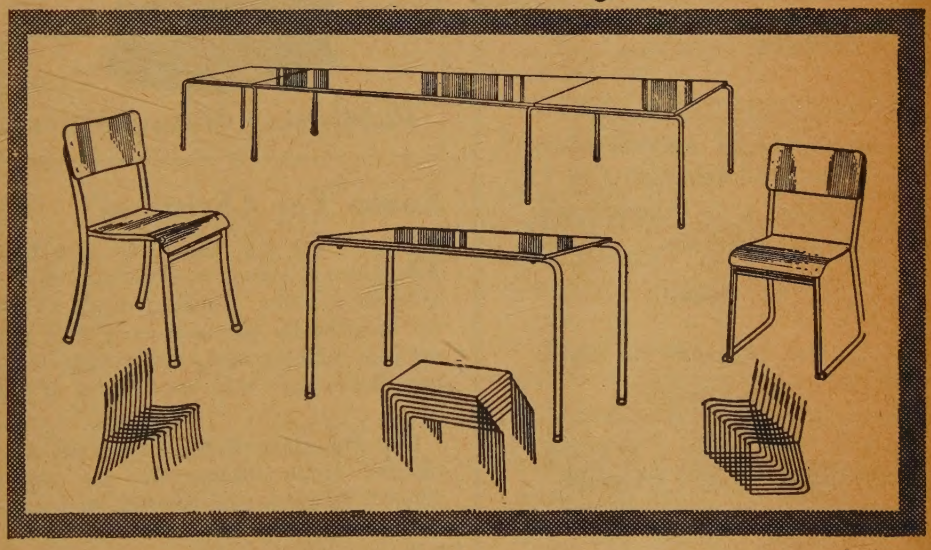

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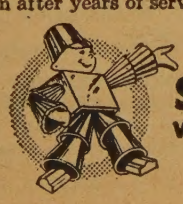

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IN THE JANUARY 1st ISSUE

THE UNITED CHURCH OBSERVER
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Extension in Kelowna

A new housing area in Kelowna, B.C., has made imperative a new building for the **Mission Road United Church.** Sponsored by First Church, its minister and the Chairman of the Kamloops-Okanagan Presbytery, Rev. R. S. Leith, presided at the sod-turning ceremony. Rev. D. M. Perley, identified with the congregation since its inception, gave an historical sketch. Mr. Don White, chairman of the Canvass Committee, turned the first sod.

* * * *

The Dept. of Pensions lists the following deaths: **Rev. A. A. Lytle** on October 26th at Calgary, Alta., was ordained in 1908, and left the active ministry to work for the Bible Society in 1926, retiring, June 30, 1944; **Rev. R. E. Morton,** who died at home, R.R. 2, Beamsville, Ont., Oct. 27th, served the church in Manitoba and Ontario; **Rev. Thomas McCord,** at Carleton Place, Oct. 22nd, retired in 1940, his work mainly in Saskatchewan, Manitoba, and Ontario; **Rev. Elmer R. Wilson,** who died Oct. 29th at Miami, had served the church in Manitoba before going to Florida; **Rev. Norval J. Woods,** at London, Ontario, Nov. 1st, was ordained in 1931 and had pastorates in London Conference; **Rev. George S. Gervan** at Renfrew, Ont., Nov. 2nd, served Ontario charges from 1914 to 1949; **Beulah L. MacNiven,** wife of the late Rev. William Edgar MacNiven, died at London, Ontario, Oct. 27th; **Rose Mackay,** wife of the late Rev. M. S. Mackay, died October 26th at Halifax, N.S., where she lived with a **Ethel K. Cafley,** wife of the late Rev W. Cafley, at Lanark, Ont., Sept. 27th; **James Smyth,** widow of the former Prin of the United Theological College, Mont died at her home in Belfast, Ireland, October 26th.

Coming to St. James Church, Montrea to preach next summer, Rev. John Smith County Union General Secretary of th Congregational Church in England an minister of a small congregation at Tyne mouth, is offering two months' supply to Canadian minister visiting in England wit the free use of the manse and a sma remuneration. Any minister who is intereste should communicate with the Secretary General Council, Rev. E. E. Long, D.D 421, Wesley Buildings, Toronto 2 B, Ont.

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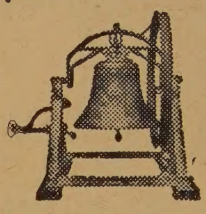

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THE UNITED CHURCH OBSERVER
299 Queen St. West, Toronto 2-B, Ont.

BIRTHS

BOWYER – Dr. and Mrs. J. H. Bowyer (nee Jan Brown) of Queen Charlotte City, B.C., are happy to announce the birth of their daughter, Mary Elizabeth Jean, at Queen Charlotte Islands General Hospital on November 10th, 1957. Mother and daughter doing fine.

JOHNSTON–Born, October 26th, to Rev. and Mrs. Irvine Johnston of Ormstown, Que., a son, Carl Edward.

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BLENHEIM United Church, Blenheim, Ontario, vacant January 1, 1958, one point charge. Interested ministers please write Chairman of Pastoral Committee, Oswell Needham, Box 285, Blenheim, Ont.

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